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thoroughly enough with the actual dualism that underlies all Augustine's thought.

The book has a useful bibliography, although not professing to be complete, and the clearness of style and constant insistence upon the points made, make the work a most valuable apology for Augustine's theology.

THOMAS C. HALL.

Union Theological Seminary.

HABIT-FORMATION AND THE SCIENCE OF TEACHING. By Stuart H. Rowe, Ph.D. New York: Longmans, Green and Company, 1909. Pp. xvii, 308.

The object of this volume is to emphasize the fundamental place of habit in our mental economy, to indicate the more important habits to be developed during the school years, to analyze the mechanism of habit-formation, and to instruct teachers and parents in the methods to be followed in making good, and in breaking bad, habits.

In a way, it would be correct to say that Rowe has used nothing but the stock concepts with which we are all familiar in the classic chapter of James on habit, but it must be admitted that he has done a valuable service in exploiting these concepts more fully and more carefully than James or any other previous writer in this field. Instructors who have used James as a classroom text cannot fail to have noted that, while the average student is attracted and even fascinated by the literary qualities of his treatment, he often does not, as a matter of fact, carry away from his reading systematized, serviceable, and permanent information about the substance of the text. This criticism cannot be directed against Rowe's book, for his treatment is detailed and systematic,—perhaps at times so over-systematic as to impress one with a sense of Kantian formality,—and yet at the same time enriched by analyses of concrete habits of so much value that we would gladly see more of them worked out for the prospective teacher.

The fundamental topics of which the volume treats are the distinction between habits and ideas, the selection of habits, methods of evoking initiative, methods of securing practice in habit-forming, methods of preventing exceptions and methods

of breaking habits. The place of habit in moral training is developed in a special section (Chapter XII) on habit-forming as applied to school discipline. Discipline is the process of forming valuable habits. Of these the most important (from the standpoint of the school, which the author has always in mind) are "order, obedience, respect, reliability, independence, diligence, accuracy, quickness, carefulness, punctuality, kindness, courtesy, neatness, and erect posture." For moral training there must be added to these, "temperance in eating and drinking, cheerfulness, economy, prudence, clean-mindedness, kindness to animals, justice, devotion, loyalty, patriotism, coöperation, conscientiousness, appreciation of the beauty and marvel of nature, and an optimistic confidence in the Supreme One which will carry with it an habitual tone of responsive, willing service." It will thus be seen that, for Rowe, the greater part of the virtues, which to others might seem essentially ideals and hence lying outside the field of habit, are, at least in their basis, instances of habit.

The root concept of all these moral habits is service, so that "any habit included in the realization of service appropriate to the child's age would be worthy of a place," and the positive task of the teacher and the parent, so far as moral training is concerned, is primarily to arouse initiative of service and to ensure practice in habits of service, while on the negative side, moral training is primarily training in self-control.

In this discussion, as indeed elsewhere throughout the book, Rowe lays stress, and very wisely, upon the necessity of a systematic and comprehensive plan of work, *i. e.*, in the inculcation of habits, just as in the imparting of information, both teacher and parent should appreciate the fact that they are confronted with a definite problem, should consider carefully all the possibilities of the situation, and should proceed systematically, persistently, and intelligently to secure the desired result. This insistence upon habit-formation as a definite and extremely important problem in mental and moral development constitutes the chief feature of Rowe's treatment of the subject, and renders the book, in our opinion, of unquestioned value as a contribution to applied psychology.

GUY MONTROSE WHIPPLE.

Cornell University.